SUNDAY SERMON

A Scholarly Discourse By Rev L. L. Taylor

Brooklyn, N. Y.—Sunday evening, in Puritan Congregational church, the pastor, the Rev. Livingston L. Taylor, preached a sermon in anticipation of Anniversary Day, on "Children's Rights." The text was from Mark 10:14: "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." Among other things, Mr. Taylor said:

Here is the Magna Charta, the great charter of children's rights. The kingdom is their kingdom. The Christ is their Christ. He recognizes their right to be; their right to be children; their right to a blessed life as children. The kingdom cannot come except as children have their rights. Could we see the children of hell on the opposite side of the kingdom of God we would understand him as pronouncing vain and profitless the golden days of all our little, big and old sins with all the rest of the Bible. Vanity! Emptiness! The fulness of life's worth while kingdom is nowhere writ so large as in the soul of youth. Is it just a be writ large? Oh, no, for God wrote it thus:

The mea who retain childhood's sense of the reality and eagerness of life are the men who never grow old and never get through learning. "There is no institute," says the bright woman from whose charming book of travel I have just borrowed the title of this discourse, "for a good, healthy, bread-and-butter childhood. A fine manhood or womanhood can be built in no other foundation." God says the foundation shall be childhood. Why, then, should we be impatient? Why should we fear to trust what He puts uppermost for all the race to stand upon? It is well enough to think of the manhood and the womanhood we want our children to attain and strive to the utmost. But I am persuaded that we think less than we should of the childhood which it is our first duty to give them.

The second right of childhood which I shall mention is the right to be governed. By a rest childhood I do not mean an unrestrained childhood. A child left to itself will not have a natural childhood. That which is most distinctive and beautiful in childhood is contributed to it, is developed in it, by wise and loving restraint. The street Arab is not the ideal child. Nor is the child who grows up in a home where the political maxim that "governments derive their just powers from the consent of the governed" is accepted as applying to parent and child.

The authority of father and mother is derived from the fifth commandment and from the constitution of nature which lies back of that commandment. There is no authority more august, more sacred, more God-given than parental authority. We abdicate it to our shame and sorrow, to the shame and sorrow of the church, to the shame and sorrow of our children themselves.

But, having said this, let me make haste to say that in the endeavor to maintain the control of our children our steadfast aim should be to put them at last in control of themselves. Our control should be the scaffolding of self-control. A child has a right, I say, to an intelligent, firm, consistent government that shall operate in a way, adapted to its years, the conditions under which some day it will have to shift for itself. In a sense, we cannot begin too early to put a child in control of himself; that is, to teach him self-control. We have no right to gratify a child's every wish. The child has a right to be denied some things; to be restrained; to learn from us, in love, something of the inexorable conditions of mature life. We have no right to interfere with the law in cause and effect to such an extent as to send our children out into the world unprepared for real living.

The third of the inalienable rights of children is the right to be taught involving the right to be ignorant. A child has a right to be ignorant and to be kept in ignorance of many things. It is a difficult right to maintain in these days, especially after a child has learned to read. But I question whether our children do not learn more of the sin and sinister facts of life from our own careful conversation than from what they read. And in each and only of conversation relating to grave matters of us, I fear, are in no position to complain of the newspapers nor even of the unwholesome books from which our children learn at school things they might better never know.

If only this right of our children to be spared for a time the disclosure of certain aspects of life were more clearly recognized and at the same time the safe-guarding of their innocence more carefully distinguished from the foolish withholding of necessary knowledge. Let me say with all deliberation that it should be counted as one of the most sacred of the obligations of parents to give to their children, or to provide for them, that physiological instruction, the withholding of which, entirely too long and through our utterly false sense of modesty, has left multitudes of young persons, and in to-day, one of the chief causes of ignorance and of innocence.

The right of children to be taught what is never best so fully recognized as it is in our day. It is felt to be a humiliation that a child should be left without a seat in a school, or kept out of it. There never was a time when so many people interested in education—I do not say in education, for there never was such a widespread appreciation of the value of education. There never was better teaching nor more of it.

But the right to be taught demands more than the privilege of going to school. The kind of instruction parents from their responsibility for their children. A child can give that which is, after all, most valuable, the help in the application of loving appreciation, of sympathetic understanding.

In the religious instruction of children there can be no substitute for father and mother. Sacred history and religious truth may be taught by others. Relationships with others may be established which will have a most promotive spiritual life. But nothing can take the place of a religious parentage and parental instruction, in the religious devotion and in the holiness of life. The fundamental truth of our religion is the revelation of God. The only natural medium for the realization of that truth is a godly parentage. We contend for the right of every child to be well born. Is it too much to say that every child has a right to be born of religious parents? What is this but saying that no parents one in a position to do the best that might be done for their children unless they are truly religious persons, unless they know God and serve Him in the relation of father and mother to their children?

Among the rights of a child which should be considered in connection with the right to be taught, and bearing particularly upon his religious training, are the rights of childhood's faith. "How simple it is!" how many times I have heard it said, teach! In childhood, faith has its golden opportunity to declare itself for all life's pilgrimage. We have no right to discourage a child's faith. It is wicked to make light of it to ridicule it, to embarrass it in any way. It is not best to right, on the other hand, to impose upon it, to trifle with it, to burden it. It is the supreme right of children under the royal charter of their Christ to come to Him. Their faith and their spirit are exactly what He wants. Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God." I believe that the threshold of life is meant to be the threshold of the kingdom and that our children have a right to receive the sign and the seal of their citizenship in holy baptism. And can it be that the Lord Jesus Christ will deny them a place at His table when they come to understand what it means to sit down with Him there, and desire it? "Forbid them not; For of such is the kingdom."

All Was the Other Fellow.

A shrewd worldly agnostic and a Christian clergyman dressed in a number of cheap suits sat down to dinner, sat at the same table in the Palmer House, Chicago. The host was waiting for the first course at the dinner, and, to make conversation, he said. Eyeing his companion coldly for a moment, the agnostic remarked:

"I judge you are a clergyman, sir?"

Yes, sir; I am in my Master's service."

Yes, you look it. Preach out of the Bible, don't you?"

"Oh, yes; of course."

"Find a good many things in the old Book that you don't understand —eh?"

"Oh, yes; some things."

"Well, " at do you do then?"

"Why, my dear friend, I simply do just as we do while eating this delicious meal. I come to a bone I quietly lay it on one side and go on enjoying the meal, and I never trouble my mind on choking himself with the bones."

Then the agnostic wound up his watch and went into the smoker.—Evangelical Messenger.

The Three Colonies.

The New Haven Colony was founded (1632) by a number of wealthy London families. They took the Bible for law, and only church members could vote. (2) The Connecticut Colony, proper, comprising Hartford, Wethersfield and Windsor, adopted a written constitution in which it agreed to give the right to vote to all free men. This was the first instance of all things of a written constitution framed by the people. (3) The Saybrook Colony was in no first governed by the proprietors, but was afterwards sold to the Connecticut colony. This reduced the three colonies to two.

NOTHING RADICAL.

Languid Lamlgah (with paper)—"It takes all sorts uv cranks ter make a world, all right. Now, here's a new woze guy wot says dat six hours sleep a day is ernuff fer anybody."

Torpid Thomas—"Well, I seldom exceeds dat. An' wot's he say is de proper number uv hours ter slumber it nightly?—Puck.

CHRISTIAN ENDEAVOR NOTES

AUGUST TWELFTH.

My Favorite Parable, and How it Helps Me. Matt 13: 10-17; Ps. 119. 97-104.

In His use of parables, as in all else, our Lord is an example to be followed when we are in like circumstances.

Christ's parables seem simple because they are so profound; only the simplest language can express the deepest truths. Parables are not understood until we get them out.

The great parable for non-Christians is that of the prodigal son. It teaches that no one is too bad to go to the Father, and that the Father will go to meet him.

The great parable for Christians is the parable of the sower. Only the lives having the right soil will become fruitful.

The great parable for the church is that of the tares. It is the wheat recording out the weeds and transforming them to wheat?

The parable of the pearl is the parable for busy days, lest we should forget our chief business, which is our Father's business.

The parable of the growing seed is the story for the encouragement, when we forget that seeds must have their time to grow, and the farmer's work seems altogether lost.

The parable of the wicked husbandmen is a warning for church-members, that they do not kill the heir and not the owners of their blessings, but only their opportunities.

The parable of the mustard seed is the story for the insignificant, the need to learn that everything becomes of infinite significance as soon as it is given for God.

The parable of the vineyard laborers is the statement of God's sovereignty, that He will do what He will with His own, and that what He does is right.

The parable of the two foundations is the story for the young, that they may not have to begin their lives all over again some day.

Frog to a Frog's Rescue.

One day a couple of my friends were sitting on the river bank when they heard the cry of a frog in distress. Following the direction from which the sound came, they discovered a snake in the act of swallowing a frog. Just then another frog, evidently attracted by the distressing cries of its mate in jeopardy, hopped to the scene of action. For a moment it sat blinking at the enemy; then leaped fearlessly, seized the snake by the neck and tugged it into the river. The water quickly poured in between the snake's distended jaws and it was of course compelled to release its victim in order to escape drowning. This it promptly did, and the liberated frog swam away with its plucky mate, while the baffled snake wriggled as best it could to the shore.—Woman's Home Companion.

FULL.

"Are you going to run in Colonel Bluecork's speech he made at the banquet last night?" asked the anxious caller in the editorial rooms.

"We certainly are," replied the editor.

"But are you sure it will be full speech?"

"Am I sure? Why, we have 'ble' molded on one type to save time."—Columbus Dispatch.

The Farm

Keep Sheep in Condition.

When your sheep are in good condition make effort to keep them so. It is an awful hard job to get run-down sheep in prime condition again.

Stick to the Sheep.

A writer hits the nail squarely on the head by saying: "To make the most out of sheep they must be kept for a series of years. Some years they will return a much better profit than in others, but it is hard to sell out and buy in at the right time."

Those "Kicky" Cows.

It is rather poor policy to have a kicking cow in the dairy, and unless she proves to be something extraordinary in the way of a "milk machine," the cow stable would be much better off without her, and the milker's temper would certainly be greatly relieved. The dairy needs cows, not mules.

Apply a Good Fertilizer.

The value of vegetables depends largely upon quick growth, and if crops are forced by the use of some quick-acting fertilizer like nitrate of soda, guano or poultry droppings, they are much better than the most costly fertilizer that is slow in reaching the roots. Frequent cultivation of the soil with the cultivator, rake or hoe will often be all that is necessary.

Ground the Whole Corn.

At the Wisconsin station experiments were held to ascertain the comparative value of whole and ground corn for fattening pigs. On one lot of pigs, fed on whole corn, 100 pounds of feed per pound of gain on a ration of dry shelled corn and middlings. In other words, there was 5a saving of thirty-six pounds of feed per 100 pounds of gain made by the hogs. This shows a gain by grinding the corn to meal of 9.5 per cent., or, say, seven per cent. in round numbers. While the direct advantage from grinding corn to meal was about seven per cent., in these experiments there was a saving of nearly thirty per cent., large so that it will not become foolish to grind corn for fattening hogs. There are essentials for successful hog raising.

Dirty Dairy Conditions in Winter.

In addressing the members of the Vermont Dairymen's Association, J. T. Connern in speaking upon the filthy conditions under which cows are kept during winter said the statements at sick blinking at the enemy's head looped forward, seized the snake by the neck and tugged it into the river. The water quickly poured in between the snake's distended jaws and it was of course compelled to release its victim in order to escape drowning. This it promptly did, and the liberated frog swam away with its plucky mate, while the baffled snake wriggled as best it could to the shore.—Woman's Home Companion.

Vines in the Vineyard.

The barn should never be built near the house, and wherever it is, it should be kept as sanitary as the house itself. The country barnyard should be as neat and tidy as the dooryard. There is no reason why vines should not grow over the walls and fences, and trees shade the in-closed animals. It is possible to have lilacs and mock oranges growing around manure piles, and the stable the shrubbery. The animals are not any less happy, and one can pick great bunches for oneself and friends.

The Difference in Hogs.

At one of the western institutes a speaker made a very good point in respect of how little difference there was in the breeds of hog, nowadays, and he said: "So what we want to look for what is the best breed of hogs. There is no such thing now upon this subject because when the hog is dead and the head and ears are taken off the carcass, hardly tell one breed from another. There is really little difference between the better breeds now, but there is a great difference between the poor hogs and the razorback. Do not make friends with the razorback."

Use of Coal Ashes.

While coal ashes contain no fertilizing value of their own, they are useful on the farm and should be saved. They are not entirely valueless in the garden, and, if spread over the soil in the filling in of wet spots, sifting them and using them in the place of dust boxes in the poultry houses and the coarser portions for the making of walks around trees mainly for the sake of the ashes. They may be used to advantage as a mulch around trees mainly for the purpose of keeping the soil moist and keeping the grass from growing around them.

Good Tonics For Swine.

One of the best tonics for an exhausted system says that it is necessary to keep accessible to hogs some material that supplies lime and sod to aid in bone-building, as an appetizer, and to remove intestinal parasites. This mixture should be kept in a strong box protected from rain, and the quantity and strength with which pigs will visit and eat of the mixture will often be surprising. The following is one which has been used: Charcoal, one and one-half pounds; common salt, four pounds; hard wood ashes, ten pounds; slacked lime, four pounds; fresh coal tar, one pound. Feed once or when on grass, and dry bed free from dust, shelter in winter, and when on grass, and dry bed free from dust, shelter in winter, and when on grass, and dry bed free from dust, shelter in winter, and